A SCHOLARLY SUNDAY SERMON BY

THE REV. L. L. TAYLOR Subject : " Square Deat in R. Rigion."

Brooklyn, N. Y .- As the subject of his sermon Sunday the Rev. Livingston L. Taylor, pastor of the Puritan Congregational Church, spoke on "The Square Deal in Religion." He took two texts: Proverbs xii.:22: "They that deal truly are His delight," and Psalm xi.:7: "The righteous Lord loveth right-

eousness." Mr. Taylor said: The kingdom of heaven is a square deal on earth. From the night visions of the shepherds to the day dreams of St. John it is peace and good will on earth, among men, which the hosts of God are seen bestirring themselves to tions of other people. It rules out dogpromote. And He who came from heaven lived brother to all men, that they might ever after dwell as brethren here. But there can be no kingdom of brotherly men on earth with any other throne set up than that of a fatherly God in heaven. The square deal kind. But it does not rule out loyalty has its vertical lines as well as its horizontal. The horizon never limited Christ's vision. He lived for the day when men would treat God right. In that day no man will have anything | To be absolutely loyal to the truth, and to fear from any other man. The thinking world is coming around more and more to Christ's estimate of religion as the power that must set things right among men. But in His day and in ours the problem of the square deal involves religion itself. It has always been hard to get a square deal for religion. It has always been hard to maintain a square deal in presenting the claims of religion. It has always been hard to keep a square deal at the heart of religion. These things should be borne in mind by us all as we enter upon the special religious activities and privileges of the Lenten season.

The square deal in religion involves a square deaf for religion. And this in turn involves two things: first, a fairminded attitude toward religious phenomena, institutions, doctrines and persons, and second, a determination to deal fairly with our own religious nature, a determination to give the soul a square deal.

Men deal more fairly with the fact of religion than they used to. They are settling down to the conclusion that the race is "incorrigibly religious." They are beginning to understand that the world's history could not have been what it has been if men had no capacity and need for religion. Religion must be recognized as a legitimate human interest unless we want to throw out of court the most persistent of all classes of facts. Religion must be recognized as one of the great human interests if we are to maintain any sort of proportion in our view of human life as a whole. Religion must be recognized as the supreme human interest if and your doctrine of salvation. We are we would be consistent with any reasonable definition of religion. If religion is an affair of the soul in its relations with the infinite nothing short of this is reasonable or right. We should toward us may not appear. But no expect to see men. as we do, striving scheme that could not pass muster with to make religion supreme, not content us in our dealing with men can reprewith anything short of the religious in- sent the redemptive dealings of God terpretation of the universe and of hu- with sinners. The man who finds impress the truth by a very striking ilman life, determined to have some sort peace with God through Jesus Christ of religious system, spending and being just believes that whatever safeguardspent in the service of religious institu- ing of righteousness was necessary tions, their churches, their missions. We should deal as fairly with these has not been neglected. facts as we do with the facts which convince us that it is natural for men to have music, that it is natural for to have music, that it is natural for to have music, that it is natural for to we need have, on the other hand, no to we need have the hand, no to we need have the hand, no to we pleasure in the varied forms of art, give all. that it is natural for men to concern "Were the whole realm of nature mine, such sudden floods as are described, themselves with the right and wrong

of things and of their own lives. But fair dealing with the fact of religion requires that we should recognize the limitations and the inevitable imperfection of all the forms in which the religious aspirations of men find expression. It is nothing to the disblessed. It is no less a treasure because we have it in earthen vessels. Religious systems are confessedly imperfect. Religious persons are full of facts. And they are as good evidence of man's religious nature as they are of the imperfection of all things human. But how about our own religious nature, yours and mine? Have we been treating it fairly? In 1876 George Romanes, a brilliant young British scientist, came to the conclusion that he had no right to a soul or a God. and that it was his "obvious duty to stifle this if we are living abundantly. all belief" and to "discipline his intellect with regard to this matter into an attitude of the purest skepticism." am not ashamed to confess," he wrote between the hallowed glory of that ereed which was once mine, and the lonely mystery of existence as I now A little less than twenty years later George Romanes became convinced that in seeking to deal unflinchingly with the facts of physical science he had ignored the most significant of all facts, the most directly known, the most completely attested of all facts, the facts of his own religious nature. He came to recognize that it is "reasonable to be a Christian believ-Before his untimely death he had returned "to that full, deliberate communion with the church of Jesus Christ which he had for so many years been conscientiously compelled to forego.' In the multitude of his thoughts within him he had secured a square deal

for his soul. Our difficulties may not be his, but we have them. The things which make it hard for us to secure our souls their chance may be very different from the things which made it hard for him. Scientific men of to-day have less to make them feel as the seemingly triumphant materialis . of the seventies made young Romanes feel about having a God and a soul. But our difficulties may be of another class entirely. Perhaps they are far less creditable to our intellectual sincerity, less creditable to our moral purpose, evil inclinations and the multiplied opportunities for gratifying them that make it hard for their souls to get fair hearing. "The lust of the flesh, the lust of the eye and the pride of life are not of the Father." John tells us. But something more is true. They out-Herod Hered in their conspiracy against what is heaven-born in us. They are not only "not of the Father," but they are the deadly foes of all that is of the Father. Happy are the souls in which the flight into Egypt comes out as it does in Matthew's Gospel of the Infancy. Let us not hesitate to play Joseph to our threatened soul. All the dreams and angels that we need will be forthcoming if we are faithful, and we shall get back to Nazareth. Somehow Herod will be circumvented. And though it be neither scientific doctrines nor vil propensities which do most to make it hard for our souls, but just the petty preoccupations and the daily burdens and the round of more or less irritating duties of our common life,

we are under the same sacred obligation and have the same encouragement secure for our souls the square deal God means them to have. Let us never torget that Jesus Christ is the great champion of a square 'eal for every soul, and that that means ours.

A square deal in presenting the claims of religion should be religiously

maintained. God is eternally against anything else. Jeremiah never said anything which bears more unmistakably the seal of a giving ratification than when he called it "a wonderful and horrible thing" that had come to pass in the land; that "the prophets propiesy falsely, and the priests bear rule by their means; and ing people love to have it so." But a square deal in presenting the claims of religion rules out, no merely wilful falsification and perversion of the truth. .t rules out intolerance and demands a square deal for the religious convicmatism and cemands a square deal for whatever new light may break forth. It rules out the insinuation of doubt an de lands a square deal for the feeblest and most unintelligent faith. It rules out insincerity of whatever to deep convictions, nor definiteness of teaching, nor the replacing of the broken reed of an outworn doctrine with the strong staff of a living truth. yet deal fairly with all the spiritual interests affected by the manner in which the claims of religion are presented, is no light thing to achieve. But of one thing, those to whom we go with the call of Christ must be left in no doubt, and that is that, so far as in us lies and God gives us light upon our way, we mean to be square with them. God made our ears so that they instinctively protect themselves against cant. They close as quickly as the threatened

The square deal in religion involves a square deal at the heart of religion. The central doctrine should be the righteousness of God, the righteous dealing of God with men, a square deal and nothing less for all men, a square deal and nothing more for "the saved." Paul never gets tired of telling us that God does not save us by doing auything wrong. He is continually declaring God's righteousness in once "just and the justifier of him that hath faith in Jesus." Paul proclaims the triumph of the square deal in Christ. In Him "mercy and truth are met together; righteousness and peace have kissed each other." All that God offers to us in Christ He has a right to man race-death, judgment and eteroffer. He comes before the bar of our conscience with His great gospel of have borne the most unequivocal testiing to settle between your conscience not saved by dishonest bookkeeping. Nothing is credited to us which does not belong to us in God's sight. Every item which justifies God in His mercy when God's mercy set out to save him

men to express themselves and to find fear of giving too much to Him if we en him."

That were a present far too sma Love so amazing, so divine,

Demands my soul, my life, my all."

### Negative Living.

Living to escape trouble is a poor kind of existence. The smaller animals | Christ. "Built his house." His charcredit of religion if our best efforts to in the forests and mountains have to embody it fall short of these visions of give a large share of their attention to house which is his absolutely, and for its glory with which our souls are avoiding catastrophe, but man was which he alone is responsible. "Upon blessed. It is no less a treasure be- made for another kind of life. "How, a rock." Our rock is Jesus Christ (Psz. are you?" a man called out to his friend in passing. "I can't complain." the sure foundation. As we centre was the ready answer. Poor fellow! our faith in Him, and build according But they exist. They are The best that he could say was that he to the maxims which He has laid and they are as good evidence was successfully dodging disaster for down we shall be safe. 25. "The rain the moment! The present moment |-beat." So tempests and storms of ought to make the highest point of joy- affiletions, persecutions, temptations ous accomplishment our lives have yet | and all sorts of trials beat against the known. God means that it should, soul. "It fell not." The religion of We have more to be thankful for to- Jesus Christ in the soul will stand day than ever before since we or the every test. The emblem of a house to world came into being. Even our un- represent the religious life is very apconscious habits of speech will indicate | propriate.

#### God's Care.

People talk about special proviat the time, "that with this virtual negation of God the universe to me has lost its coulof loveliness." And he was oppressed by "the appalling contrast go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are no exception to the rule-they are common to all men at all moments. But it is a fact that God's care is more evident in some instances of it than in others, to the dim and often bewildered vision of humanity. Upon such instances men seize and call them providences. It is well that they can, but it would be gloriously better if they could believe that the whole matter is one grand providence.-George MacDonald.

#### All We Have to Do.

The discipline which we choose for ourseives does not destroy our self-love like that which God assims us Himself each day. All we have to do is to give ourselves up to God day by day, without looking further. He carries us in His arms as a loving mother carries her child. In every need let us look with love and trust to our heavenly Father.-Francois de la Mothe Fenelon.

#### What Webster Wanted.

Daniel Webster once dined with an old Boston merchant, and when they came to the wine a dusty old bottle was carefully opened by the servant and passed to the host. Taking the bottle, he filled Webster's glass and handed it to him. Then, pouring out another for himself he held it to the light and said:

"Tow do you like it, Mr. Webster." "I think it is a fine specimen of old "Now, can you guess what it cost

me?" asked the host. "Surely not," said Webster, "I only

know that it is excellent." "Well, now, I can tell you, for 1 made a careful estimate the other

day. When I add the interest to the first price. I find that it costs me the sum of just \$1.25 per glass." "Good gracious! You don't say so?" cried Webster. And then, draining his

glass, says a biographer, he presented it again, with the remark: "Fill it up again as quick as you

can, for I want to stop that confound-

FOR APRIL .

Subject: The Two Foundations, Matt. vii., 15-29-Golden Text, James i., 22-Memory Verses, 24-25-Topic: Connsels in Character Building.

I. The false and the true (vs. 15-20). Jesus has just been speaking of the narrow entrance into His kingdom and the broad way which leads down to death: He now turns His attention to the false guides which lead men astray. 15. "Beware." Be on your guard: look out for. "False prophets." will deceive you and lead you into the broad way. "Sheep's clothing." symbol of deceptive, wicked men putting on the garb of piety. See 2 Cor. 11:13-15. "Inwardly," etc. Under their outer covering they hide hearts like wolves, and are ready to tear and destroy. 16. "Know them." Their real nature will soon appear, and their false doctrines will be detected. "Their fruits." The moral tendency of their lives and doctrines.
17, 18. "Good tree-corrupt tree."

The comparison of men to trees frequently occurs in the Bible. "Hewn down." To this day in

the East trees are valued only so far as they produce fruit. "Cast into the Fire is the symbol of utter defire." struction.

II. Mere profession not sufficient

(vs. 21-33). 21. "Not every one."

Christ is here laying down the true test of admittance into the kingdom of God. He has just told them that they must enter in through a narrow gate and walk a narrow way, and now He intimates that many will seek to gain admittance on the ground of mere profession. "That saith-Lord, Lord." True religion is more than a profession. We may acknowledge the authority of Christ, believe in His divinity and accept His teachings as truth, and still without the love of God in the heart we shall be shut out of heaven. "Kingdom of heaven." God's spiritual kingdom where Christ reigns in the hearts and lives of men. 22. "Many." Not merely an occasional one, but the number will be astonishingly large. "In His way of saving men, that He is at | that day." The judgment day. The day when the final accounts shall be brought in, and when each shall receive his just desert. See Acts 17:31; Rom. 14:10; 2 Cor. 5:10, "Prophesied." As the whole gospel is a real prophecy, foretelling the vast future of the hu-

nity, so every preacher is a prophet. "I never knew you." forgiveness. If it is not ratified there disciples. How sad! From this we it can never give us peace. It is not | see how easy it is to be deceived. Many the less sensitive consciences which are trusting in the church, their good name, their generosity, their great mony to the peace which God gives in gifts, their employment in the minis-Christ Jesus. But there should be noth- try, their self-sacrifice, their devotionto the cause, etc., etc., while at heart they are not right with God and at the last great day will be cast to the left band. They are destitute of the love of God, which is the all-essential (1 Cor. 13:1-3). "Depart from Me." Such belong to the left hand-consigned to the regions of darkness and despair.

III. The two builders (vs. 24-27. 24.

Therefore." Jesus now proceeds to lustration. "Whosoever heareth." See R. V. "Both classes of men hear the word. So far they are alike. In like manner the two houses have externally the same appearance, but the great St. Matthew who, living near the lake, had often witnessed uses vigorous language and draws the picture vividly. "A wise man." Prudent, far-sighted-a man of understanding who looks ahead and sees the danger and makes use of the best means of avoiding it. The wise builder is the one who hears and obeys the words of acter; himself. Each man possesses a

26. "Deeth them not." Fails to do what he knows he ought to do; neglects them; or professes to do and does not. "Foolish man." He was short-sighted and allowed present pleasure, gratification and profit to so fill his life that be failed to look beyond to the result of his course. "The sand." The sand of his course. "The sand." The sand represents the self-life. 27. "It fell." So falls the sinner. The floods are wearing away his sandy foundation, and soon one tremendous storm shall beat upon him and he and his hopes shall forever fall. "Great was the fall." now great is the loss of the soul! What a terrible fall for a soul created in the image of God, and with all the glorious possibilities before it of a life of bliss forever with Christ, to be east to the left hand at the last day.

IV. The people astonished (vs. 28, 29). 28, "These sayings," The ser-mon just preached, "Astonished," The teachings of Jesus all through His life excited admiration, wonder and amazement, 29, "Having authority," His power by in Himself and in His life. By His speaking with authority may be meant, I. That the truth He spake came with authority. 2. That the majesty and power with which He spake gave Him authority. "Not as the scribes." He did not speak like a common interpreter, but with the air of a prophet.

#### Advertising a Novel.

In an uptown literary cheh two novelists were discussing a noval of the eighties, and of which 60,000 copies had been sold.

"It was," said the older man, "the best piece of advertising I ever heard of; for it was advertising, not merit, that made the book popular.

"The author had a millionaire achelor friend-call him Millionsand he persuaded Millions to let him write for a newspaper a paragraph to the effect that the novel's heroine had made a hit with him, and if he could find anywhere a girl resembling her

he would marry her. "This paragraph duly appeared. It was copied all over the country. The young women of America, on fire with curiosity and hope, bought and read the book in order to see if they stood any chance with Millions."

The younger novelist took out his

notebook. Jove," he muttered. "It "By wouldn't hurt to resurrect that scheme.

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